Hutchinson E-4,5 (1950-1951) 1957 SO11 Bahia Brazilian SO11

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[443] the icehouse where the shrimp are kept cool; they can then be sent to Salvador every other day on the boat to be sold as fresh shrimp at the market and on the streets. "Camarão da Vila," (shrimp from Vila) the cry of the Salvador street peddlers, is well known throughout the capital city.

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[361]
[571]
[476] The majority of people in Group 2 live down the hill from the older part of town, near the beach or out along the road which leads to the factory. They are more or less dependent upon Group 1, not only for the money they receive in return for services, but also for many kinds of favors which fall under the heading of patronship. They are seldom able to employ the services of Group 3 for such jobs as house building or repairing; they must rely on an old form of cooperative labor, called the batalhão (work group), to make or repair a house wall or to put on a new thatch roof. Frequently a patron will arrange for another of his "dependents" to transport the mud necessary for the palm thatch (taipa), and there is no cost involved for the recipient; but she must arrange the labor.

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[313] The people of Group 2 fetch their own water from the wells, and usually their own firewood from the tideswamps. There are several men and women in town who make a business of carrying these two commodities. Such work is contractual. A household contracts for so many cans or barrels of water a day and so many loads of firewood a week. If they do not have enough money for these services they must carry them out themselves. During the dry summer months fetching water is a tedious business, for the majority of the wells dry up early in the summer. In the very dry summer of 1950-51, all the wells in town but one went dry. The one which continued to supply water did so at a much diminished rate. This well is completely encased in cement, for it provides the only drinking water in town. There is a small pipe serving as a spigot. During the dry season it takes from ten to twenty minutes to fill a five-gallon tin can from this pipe. As a result, there were always long lines of women waiting for water, and a sojourn of three or four hours at the well was common. Many of the more ambitious women used to get up at two or three in the morning and go to the well, making several trips so they would be free of this onerous duty during the day.

•[821]
[492] This, however, took a great deal of courage, for most people in Vila Recôncavo are afraid of the dark, and no timid woman would make the trip out to the well at night. By general agreement, the men who carry water in barrels on donkeys walked

4: Pierson Z-4, 5 (1935-1937) 1967
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The mau olhado, or "evil eye," a magical power presumed in many parts of the world, including Europe, to be possessed, often unwittingly, by certain individuals, is thought at Bahia to bring death to plants, birds, and even small children whom the person has coveted or, perhaps, merely admired. More natural forces are the *ar do vento*, or "air of the wind," a cold draught said to result in indigestion, deformity, insanity, or death; the *espinhela caida*, or "fallen breastbone," which presumably brings on an emaciated condition of the body; and *sangue nova*, or "new blood," thought to be responsible for the breaking-out of a rash. Dew must not be allowed to fall on the head. Certain diseases, like syphilis and leprosy, are considered defects common to all men.* However, the persistent efforts of agencies like the Rockefeller Foundation have widely disseminated the idea that malaria results from the bite of a mosquito.

The treatment or prevention of disease is the logical counterpart of a magical theory of causation. Thus, members of this section of the Bahian population attempt to control personal destiny through the use of charms or other magical means or through the direct intervention of a deity, whose favor is sought by the offering of gifts or the performance of prescribed rituals. Thus, to counteract the influence of the "evil eye," charms are worn, or pieces of the *Guiné*, *Arruda*, or *Vassourinha Doce* plants are passed, to the accompaniment of magical words, over and about the affected person's head.

goat may be killed, or a doll made and its neck pierced by a bit of wood. Either object is then placed in the doorway of the individual to be harmed or in any other place where he is likely to pass, the one depositing the *feitiço* calling out, as he drops it, the name of the person for whom harm is intended.

* "Syphilis," a black explained, "began with the world. Everyone has it, even horses, although it may never show up."

4: Pierson Z-4, 5 (1935-1937) 1967
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neys, etc.[37] Oracles are invoked by way of such magical intermediaries as the *obí* and the *orobó*, or the *opélé-ifá* (a chain of thin disks), or they may be obtained directly from an *orixá* who speaks during the "possession" of a *filha* or a *pae de santo* by way of the mouth of the one "possessed."[38]

Contact between the living and the dead is believed not only to be possible but to occur regularly. Hence, the prac-

[37] The serious character of a transaction of this sort puts it in a different category from certain other magical acts, common to all classes, which have the character of a game, being similar, for example, to practices attaching to our festival of Halloween. Thus, one may take a glass, "bless" it three times, put in it the white of an egg, and, holding it over a fire, again thrice "bless" it; or partially fill a basin with water and permit the tallow from a lighted candle to drip into it; or stick a knife up to the hilt in a banana tree and leave it until morning. The patterns formed on the glass, the water, and the knife, respectively, are presumed to indicate the initials of one's future spouse. A similar image is presumed to appear in the dreams of one under whose pillow has been left a freshly husked ear of corn.

[38] Other magical practices of this sort are: the placing of crushed charcoal under a rock to expedite the recovery of a lost article, the burying of the third of a rosary to stop rain; also, it is commonly believed that a hummingbird inside the house, or the singing of an *odivem-quevem*, announces the coming of guests; that the appearance of an owl, or of an *ouriço cacheiro*, foretells death; that a black butterfly is a sign of misfortune; that a katydid with dark eyes brings unpleasant news, while one with light eyes brings favorable news; that seeing the new moon for the first time between the branches of a tree or anywhere partially obscured is a sign of misfortune throughout the coming month; that the showing of money to the new moon when seen for the first time will assure no want of income for the next thirty days; that ill fortune will attend one who dwells in a house on the corner of a street, enters a house with the right foot, or opens an umbrella inside a house. Still other "signs" of misfortune are: the toad; the black cat (or the "ghost" of a cat); the *anum* perched in a tree near the house; the *jacumim;* the hummingbird, if black; the katydid, if it has a black mouth (if the katydid has a red mouth, happiness is in store for the observer). In the opinion of numerous people, mutton must not be eaten, since it is "the *lamb of God* who taketh away the sins of the world." Sheep are animals which Christians must not eat.